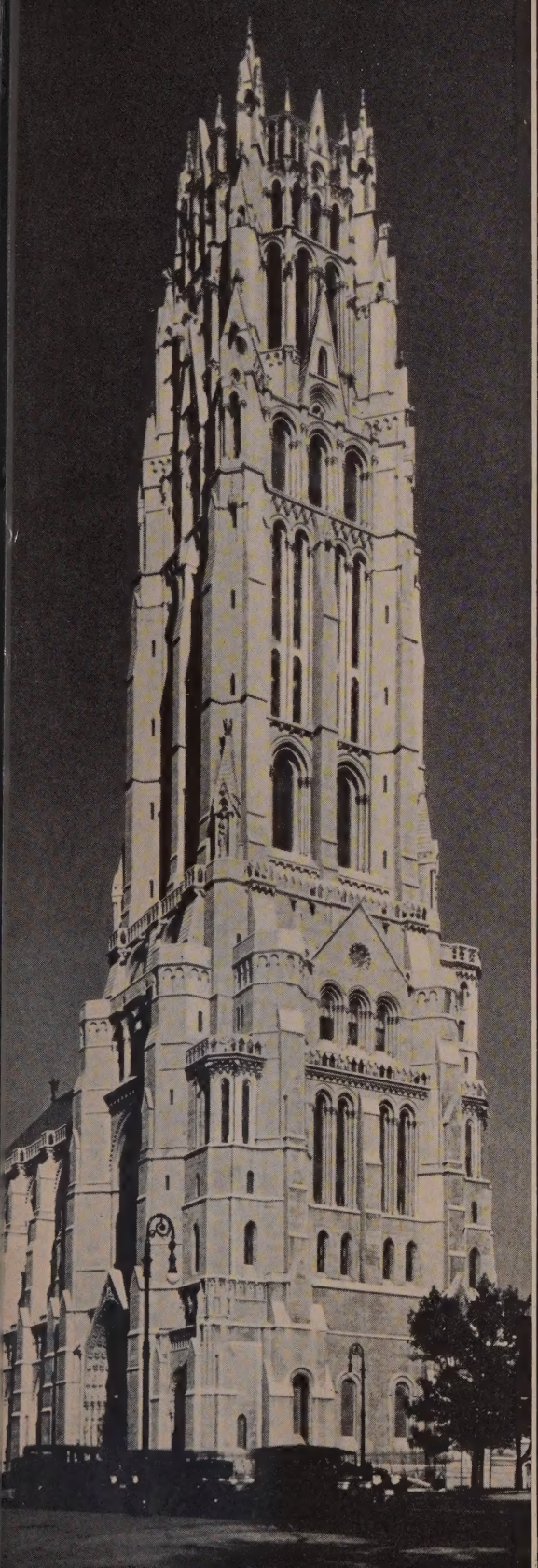

The Church Monthly

DECEMBER, 1935

Discovering What We Can Do With Ourselves

Saying It With Patches

Religion in the News of the Day

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The inscriptions above and on either side of the Throne are the familiar abbreviations of the Greek words for "Mother of God" and "Jesus Christ."

The lines below may be translated somewhat freely in these words:

Hail to Her to whom is due the perfect rose,
Hail to Her who bore the fruit of sweet odor,
Hail to The Queen Supreme, the
Virgin who brought salvation to the World.

A Christmas Message

by

Harry Emerson Fosdick

There could hardly have been a time when personal friendliness carried deeper meaning to a larger number of people than it does today. As the Christmas season returns, one feels afresh the profound need of the world for the spirit which it incarnates and expresses—goodwill, kindness, magnanimity, personal affection, and sacrificial love. In a city like New York thousands are starved for friendliness, and within the borders of our own congregation are many who need nothing more than considerate personal goodwill. To dedicate this Christmas season both to a rebirth of friendship in individual relationships and to a renaissance of confidence in organized goodwill as the hope of the world, would be a genuine celebration of Christ's coming.

Mankind is fairly perishing from inability to cooperate on the common tasks of peace, brotherhood, and economic fair play and individual men and women everywhere are in bitter need of understanding, friendly insight, and practical help. The strategy of love is often difficult to believe in amid all this violence of man's behavior and the crassness of his trust in victorious ill will. But to be a Christian is to believe in love as both motive and means, and to keep Christmas is to renew that faith and rededicate ourselves to its practice.

Discovering What We Can Do With Ourselves

By Harry Emerson Fosdick

The remark of Dwight L. Moody that he had had more trouble with himself than with any other person that he ever met probably turns out to be true of every one who thinks his experience through. For a mystery difficult alike to explain and to handle lies in the fact that there are two of us inside each of us. That is why a man can talk with himself. We sit at table with one of our home-folk and, observing an abstracted look in his eye, we know what is happening—he is talking to himself. Two of us dwell inside each of us.

The psychologists may call this phenomenon the subjective and objective aspects of personality, but a technical name by itself never solved a practical problem and still we are confronted with the puzzling fact that I am not simply I but I and Me, locked together in an enforced companionship, talking together, planning together, quarreling together, trying somehow to manage life together. Moreover, I cannot get away from Me. Sometimes from other people one can escape, but not from oneself. Lo! here we dwell, I and Me together in an indissoluble marriage, from which there is no divorce.

A recent cartoon pictures a woman on shipboard, saying to a traveling companion, "I took this trip just to get away from myself." But it takes more than a sea trip to do that; it takes death itself and, if we who believe in immortality are correct, even death will not succeed. Yet when we consider the hectic feverishness with which people live, ask why they drink so much, drive themselves so furiously, preoccupy themselves with such trivialities, the reason is plain—I is endeavoring to escape from Me, with hectic excitement and stimulation is trying to blanket the protests, anesthetize the pains, and evade the pursuit of Me. And always the endeavor fails. For the fleeing I at last has to slacken pace and the pursuing Me catches up, and there emerges again the old problem, the deepest, most secret and intimate problem in human experience—How can I manage to go on living with Me?

Who here would not say that he has had more trouble with himself than with any other person that he ever met?

Some one may say, I do not wish to think about this today; I am concerned not so much about what I can do with Me as with what we all together can do with the world; that is the great problem. I answer that I too am concerned about the world and that, if we follow far enough this trail we have started on, it will land us in the thick of the world. But, certainly, it is far easier to discuss the problems of the world in general than to face this interior challenge: The world being what it is, what can I get out of Me that is likely to do the world any good? That is not evading or forgetting the world's problem but bringing it close to one's doorsill.

Indeed, in all human history did anything of importance ever happen ex-

cept as somebody discovered what he could do with himself? At the Last Supper, as the Fourth Gospel pictures it, Jesus, summing up the secret of his world-transforming ministry, condensed it into three words—"I sanctify myself." So! I and myself, and what went on between them! To be sure, he said, "For their sakes I sanctify myself," or, as we should say, For their sakes I dedicate myself, consecrate myself, try to make myself worth while—in Burne-Jones' phrase, I make the most of my best for the sake of others. Surely, Jesus' interior transaction with himself had the world in view, but let no one miss the profound significance of that collocation, I and Myself, and what went on between them. Whether in art or music, in morals or science, in social reform or religion, nothing ever happened of importance apart from this most personal, intimate, searching experience of humankind—somebody discovering what he could do with himself. To that experience I invite today our thoughts and our decisions.

In the first place we have to do something with ourselves. We have ourselves on our hands. Other problems a man may shunt off, find proxies for, discover substitutes and surrogates to care for, but not this. Here is one of life's inevitables—I have Me on my hands.

Moreover, the mishandling of this problem, multiplied as it is as many times as individuals are born on earth, soon becomes a public matter. In New York State, for example, one person out of every twenty-two in the population at some time in his or her experience has to be confined in an asylum for the mentally unfit—one out of every twenty-two! That means that, if we are average people here, over one hundred persons in this congregation either have been or will be incarcerated in an asylum. Now, when one deducts the congenital reasons for that calamity and the environmental reasons easily imagined as removable, the residue is very large of those cases where the real trouble lies inside, I living wretchedly with Me. On what unhappy terms I and Me commonly dwell together! What interior wrangling, quarreling, backbiting, flights from reality, mutual hatreds, are in that deep and silent center of our lives where I and Me are trying to live together! Said a modern novelist about one of his characters, "He was not so much a human being as a civil war." So I and Me commonly dwell together. Sometimes we go insane about it and often we make a sorry mess of living.

Moreover, such is the characteristic externalism of our time, such the dominance of things, that multitudes of people never come to grips with this most intimate, most personal problem until it is too late. We habitually talk about adjusting ourselves to our environment and our environment to ourselves. But, important as that doubtless is, there is no adjustment we can make between ourselves and our environment that matters much if we cannot adjust ourselves to ourselves. The I-and-Me relationship is central. That is the main implement I have to work with at any other task. That is the only standing ground I have for spiritual leverage upon the world.

So in The Green Pastures Noah said to the Lord, "I ain' very much, but I'se all I got." So! "I'se all I got." With that much I was fitted out to start with, to see what I could do with it, and I cannot do much at anything else if I fail in that primary commission, I entrusted with Me.

In this regard our fathers were right when they said that the soul of the world's salvation is the salvation of the soul. Whatever Wordsworth ever did for the world in his realm went back to an interior conference where I decided about Me that Me must be, as Wordsworth put it, "else sinning greatly, a dedicated Spirit." Whatever Florence Nightingale achieved for the world in her life went back to an interior transaction whose anniversary she always kept, February 7, 1837, when I and Me together agreed that she had been called of God to a special type of service to mankind. All that Jesus did for the world stems out from an inward transaction on what quiet days upon what silent hills in Galilee when first he began saying, "I dedicate myself." And anything we ever do for the world will, one way or another, go back to the manner in which we handle this I-and-Me relationship. So an eternal truth which even in our churches, these recent years, with their externalism and immediacy, has commonly been forgotten, comes back again. As Ralph Waldo Emerson put it, "Souls are not saved in bundles. The Spirit saith to the man, 'How is it with thee? thee personally? is it well? is it ill?'" If some are so modern-minded that they do not wish to take that from a now old-fashioned man like Ralph Waldo Emerson, hear it in other language from one of the greatest of our psychiatrists: "Our problem is not primarily to fit a man to face his environment, but . . . to fit him to face himself. A man is impotent to face the onslaughts of the objective world until he has restored harmony within the borders of his soul; only when he has resolved these conflicts in his soul is he fitted to face his environment. With peace in his soul he is capable of facing the most terrible experience, as has been proved by the war; without it he cannot face the responsibility of writing a letter." So!

In the second place, it makes a difference to the world what even the least of us does with himself. Of course, some here have been saying, All this that the preacher claims is true of the creative geniuses; the major achievements of mankind do go back to turning points where stand individuals or groups of individuals whose influence was determinative. If on that first sea trip Columbus had not dealt courageously with himself, America would have had to wait to be discovered. If, in many a difficult place in his experimentation, Edison had not dealt resolutely with himself, the story of electricity's development would have been different. But in a day like this when economic and nationalistic forces rage across the planet like Caribbean hurricanes, how disproportionate, how empty of large consequence, seems what happens deep in the center of my life where I am dealing with Me! To which natural and modest statement, with truth in it, I venture two answers.

For one thing it makes a difference to you, at any rate, how you live with yourself. That much of the world has everything at stake. Even war and unemployment do not matter more to you. For, difficult as hard times are, a man can live through them pretty well if he knows how to handle himself, but he can be as rich as Dives and as unhappy as perdition if he does not.

One of the leading university presidents of the country tells us that last spring he was in the north of Canada when the frost was breaking up and the roads were well-nigh impassable and he says that at one crossroads he

saw this sign: "Take care which rut you choose; you will be in it for the next twenty-five miles." How one would like to say that to youth! Living ignobly with oneself is an easy thing to start, and more than one youth here must have started it—I doing things that Me is ashamed of; Me furtively hiding conduct he does not want I to refer to; not much serenity within to come home to at night; not a man but a civil war; no spiritual allegiance that draws life together and so gives direction and meaning and integrity! It makes a difference to you how you live with yourself. "Take care which rut you choose; you will be in it for the next twenty-five miles."

Moreover, it makes a difference to the world how you live with yourself—at any rate to some people in the world. "For their sakes," said Jesus, "I dedicate myself." One wonders whether even he could have guessed how many people at last would be taken into that enlarging company. But as he first spoke the words he appears to have been thinking primarily about the few at the table. Numbers do not decide everything. Friend, there are some people for whom the most important thing in the world is the way you handle yourself. You know who they may be—father, mother, lover, fiancée, wife or husband, children—somebody. What you do with yourself carries in its hands more destiny for them than anything else in the world. For their sakes, then, and because they touch others for *their* sakes and because they touch still others for *their* sakes, what is I doing with Me?

From such considerations, let us press on to say that through this truth lies one of the most fascinating approaches that can be made to practical living. We cannot pioneer the Antarctic with Admiral Byrd or explore the stratosphere, but one thing we can do—we can explore the possibilities of ourselves and see what by God's grace we may succeed in doing with ourselves before we are through. That is within our reach.

In a class for young children the teacher was endeavoring to make vivid to imagination the newness of inventions, such as airplanes and radios, which a few years ago did not exist. "What is in the world," she said, "that was not here fifty years ago?" and quick as a flash an eager voice cried, "Me!" There is a young philosopher for you. He knows what is the most important of new things that ever comes to earth—Me. There is something to look deeply into and explore, finding what in it can be brought out into the light—Me! A brand new personality with a chance that something worth while may be made of it—Me!

That eager promise and expectancy of childhood could get even into us if we would have it so. What a slogan it is for living and in difficult days how some of us have rallied our flagging powers around it! Come, now, let us see what we can do with ourselves.

We face suffering, let us say. That is hard. One wants to collapse into plaintiveness and fear. In the face of pain I can have a dreadful time with Me. Yet, after all, suffering is part of life. It is one of life's inevitables. Do we ask for a golf course without bunkers that we ask for life without pain? Well, then, let us see what we can do with ourselves, joining the honorable company of those who by well-sustained endurance have incomparably lifted the estimate of man's moral possibilities and from the land of suffering have brought back in-

sights never to be found on easier ground.

Or we face handicap. At the start we thought we were a thousand-acre farm. Now we know the truth. A one-acre lot—that is what we are, and the soil is none too good. We are handicapped by our limitations within and by circumstance without. I can have a disastrous time with Me about that. Yet while the creative geniuses have nobly served the world on a great scale and so have served us within it, when one thinks of the most secret, inward, redemptive, spiritual help one ever has received, how much of it has come from handicapped people! Say to us, Copernicus, or Sir Isaac Newton, and we are filled with admiration. But say, Helen Keller, and we feel something else and something deeper. How often in the interior silence of her life she must have said to herself, Things being as they are, still I will see what I can do with Me.

Or it may be we face moral defeat, which all our trying has been unable to prevent. We are tired of trying. Again and again we have stepped on the gas of our volition and it peters out. Effort of will is getting us nowhere—not in beating off temptation or in facing daily strain or in quelling our unruly feelings. Well, then, let us see what we can do with ourselves by resources of the Spirit from beyond ourselves! Edison did not light up the world by individual effort only but by harnessing a universal power. Let us see what we can do with ourselves by that method in the realm of spirit. The road to God most frequently and usefully traveled is not traversed by cosmic speculation, no, but by souls in whom I, compelled to find some way of handling Me, reaches out for superhuman power to do it with. A great host of witnesses rises up out of such experience to testify: You do not need to stay the way you are; you can be changed as a desert is changed when it is irrigated, not by effort expended but by the power released; see what you can do with yourself by those interior self-committals and communions by which, as it were, the sluice gates are opened and eternal power comes into human life.

Without intending it we have run here upon one of the profoundest truths about our subject. It is in the I-and-Me relationship that religion has its central residence. That is why modern psychology, starting by being materialistic, mechanistic, behavioristic, now that it has emerged into practical application and men are trying to do something with it to help I handle Me, confronts religion. One of the greatest of our psychologists, Jung, calls his last book "Modern Man in Search of a Soul" and among other things interesting to men of religion he says this: "Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook." Twenty years ago no one would have expected such testimony from such a source. While by vigorous effort we can handle fairly well this or that item in our external environment without conscious religious faith, when I confronts Me and with any intellectual and spiritual competence takes the measure of that situation, two needs rise up

which only religion can meet—the need of faith that will put abiding spiritual meaning at the heart of life, and the need of power greater than our own to live it with.

Doubtless some here today do not face at all the things we have been speaking of. You are not confronting suffering or handicap or moral defeat. You are young and strong and gifted and ardent for life. Ah, then, see what you can do with *yourself!* Make the most of your best for the sake of others! For it is true of you that one thing in the world not here fifty years ago is Me. See to it that you explore that. I bring you no negative counsel of self-repression. I bring you positive counsel of self-expression. Get out of yourself, for the world's sake, all the best in yourself—as old Jacob Boehme, the mystic, put it, all your fiery energies harnessed to the service of the light.

Some young spirit here, thus addressed, may be troubled because this I-and-Me relationship, which we so have stressed, is thus inward and psychological while the problems of the world are external and sociological. Here, then, is your challenge. I never makes the best of Me by thinking simply about Me. You are right on that. We must change the social structure, change it deeply, for, as it is, it impinges on individuals with such cruel inequity that I has no fair chance to make the most of Me. You are right about that. When on the hills of Galilee Jesus first began saying, "I dedicate myself," he was not thinking primarily of himself but of the world. That world desperately needs thinking about still. Nothing more stimulating comes to any one, especially a youth, than a call for help. Let the call for help from the social need of the world reach you, draw out from you all the intellectual ability and moral courage you have anywhere concealed about your person. Find your social cause and serve it or you never can make the most of yourself. But remember, Alexander the Great was not the only one who found it easier to conquer the world than to rule himself. Robespierre was not the only flaming servant of a social cause, called by those who knew him best "the incorruptible," who went to pieces at the last because he could not handle himself. No public service can make up for that inward lack. Many a promising career of public service has gone to pieces because of it.

> . . . To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

PRAYER

Eternal God our Father, we beseech Thee that Thou wilt draw in our too often external and wandering thoughts and give us the honesty to face ourselves lest we fail in this most primary entrustment of our lives. O Thou Who hast confided us to ourselves, may we be faithful to the trust. Amen.

Dr. Fosdick preached the foregoing sermon on October 27, 1935.

▽ ▽ ▽

Prayer

By Harry Emerson Fosdick

Eternal Spirit, high above all yet deep within us all, we worship Thee. We seek Thee because Thou hast first sought us. Even when we do not call Thee by name nor recognize Thy presence, Thou hast come through every window we have left unlatched and walked through every door left ajar. We have thoughts that range through eternity. We have ideals that will not let us rest. We live, not simply in the world that is but in the world which ought to be, not only in the actual but in the possible and the ideal. We are haunted by the divine, and what so often we have blindly felt we come into Thy sanctuary consciously to acknowledge. Thou hast sought us; now would we seek Thee.

Widen our thoughts, we beseech Thee. Save us from trivial preoccupations. In a great generation let us not be little persons. Widen our conception of life's meaning. Lift up our imaginations of Thyself. Deepen our understanding of our own souls. Enlarge our hopes for our nation and for the world. Today may our minds be to us a kingdom indeed where we walk in large and liberal places because we have great thoughts.

Widen our sympathies. Save us from being imprisoned in the small likes and dislikes of our class and time. Release us from the pettiness of our prejudices. Let compassion and magnanimity and goodwill have their liberal way with us. Across the boundaries of class and race and nation may we perform, in Thy sanctuary in this hour, an act of outreaching goodwill, and so, as much as in us lies, may we help to bring in the kingdom of the Prince of Peace.

Deepen our courage. O God, without our seeking it Thou has called us into this strange world where it goes ill with timidity and cowardice. Because we did not demand to be born we roll back some of the responsibility upon Thyself. We did not ask to come into this strange world. Thou Who hast brought us here, strengthen us to face the same with fortitude and courage and strength.

Especially we lift before Thee the large interests of our nation and our humanity with which our interests are so entangled that it never can be well with us save as it is well with all. We pray Thee for guidance on the President of the United States, on the Mayor of this city and on all others who, in similar places of responsibility, bear heavy burdens for the commonweal. Grant that this year ahead may see some moral victories to gladden and encourage us; that justice may triumph, honesty and integrity win their way in the commonwealth and brotherhood in the world.

Particularly we remember before Thee any stricken souls in this fellowship. We lift before Thee the plight of people whose backs are to the wall, some souls worshipping here who see not an inch ahead, know not which way to take, some, it may be, ready to surrender life, tired of it, sick of its sorry continuing. O God, if all else be gone from such souls, yet build again in them today the sense that life is a trust, not to be abused, not to be thrown

(*Continued on page 36*)

Religion in the News of the Day

By N. C. J. C. News Service

Leaders Meet to Arrange Church Merger

Cleveland, Nov. 15—A joint commission representing the United Brethren in Christ and the Evangelical Church concluded today a conference to consider a merger of the two church groups. The commission is composed of all the bishops and other appointed delegates, totaling fifteen for the United Brethren and twenty for the Evangelical Church.

The commission has no power to effect a merger but met to discuss all its implications such as church organization, merger of publishing houses, and pension funds. The commission will report back to the general conferences of the two groups for final action. The United Brethren Conference will be held in May, 1937, and that of the Evangelical Church during October, 1938. It is expected that the union of the two bodies will be completed in 1938.

The 1935 census gives membership in the United Brethren as more than 400,000 in 2866 congregations and that of the Evangelical Church as more than 221,000 in 2024 churches.

▽

Swedish Church Body Asks Pope to Condemn Italy

Stockholm — The Swedish Ecumenical Council has addressed an appeal to the Universal Christian Council and the World Alliance for International Friendship Through the Churches asking them to publicly condemn "Italy's outrageous breach of the peace" and to appeal to the Pope to condemn "this act of aggression."

The appeal was addressed to the Bishop of Chichester and the Danish Bishop Amundsen of Halderslev, chairmen, respectively, of the Universal Christian Council's Executive Committee and of the World Alliance.

▽

December 1st Designated as Catholic University Sunday

Washington, Nov. 15—The Catholic Bishops of the United States have designated December 1st as Catholic University Sunday in 84 dioceses and 8200 parishes in the United States. Catholics throughout the United States will be exhorted to pray for the success and growth of the Catholic University and will be asked to contribute to its support.

The Catholic University, located in Washington, is owned and directed by the Bishops of the United States and is a Pontifical institution under the special patronage of the Pope.

▽

Nazi Religion to be Substituted for Christianity, Leiper Finds

New York, Nov. 15—Confusion over the news from Germany is natural. There is a welter of reports perhaps purposely jumbled by the Nazi propaganda ministry. To understand the situation one must keep in mind that the Nazis are not merely a political party. They claim to be, not merely to represent, the State. They propose a full-fledged new religion, not in outward practice but in a set of ideals and standards controlling the conscience. That is why they are in

conflict with the Catholic and Protestant churches.

Recently, it was stated (and then later denied) that Hitler had announced through Herr Schacht, finance minister, that he would lead the party along the path of positive Christianity and not along the false path of anti-Christian doctrine. A few days later Hitler attended the funeral of the sister of Nietzsche, anti-Christian philosopher, who is heralded as the great prophet of Nazism.

Hans Kerrl, Minister for Church Affairs, announced yesterday that the church was no place for the "leadership principle" and would remain independent of the state. Four days earlier, he caused the police to attack two independent theological seminaries and to arrest the professors. The next day he told the theological students of the government University in Berlin that Germany "experienced a conversion through faith as Adolf Hitler preached it." "We experienced," he said, "that which is true freedom for Germans, not license, not the French idea of liberty, but control and discipline, submission to conscience."

Remembering that Hitler demands that "All-Nazi" trained youth alone are to be admitted to the ministry, the conclusion would seem to be that the political forces are anxious to give the impression that they are not attacking the Church. Indeed, Kerrl has said, "The Fuehrer and the German people are only interested in a Church that joins us of its own free will." Therefore, presumably, police pressure is out.

But all signs seem to point to a long-term policy by which the religion of Nazism will be substituted in the mind of the youth for the religion of Christianity.

MR. ROCKEFELLER'S STAND SEEN TO REFLECT WIDESPREAD SENTIMENT

New York, Nov. 15—Responsible church officials were averse to discussing the action of John D. Rockefeller, Jr., in dropping Baptist gifts in favor of non-sectarian church aid, but a prominent Baptist churchman who has held high offices in the Northern Baptist Convention explained today that Mr. Rockefeller's position is the result of his "long-standing interest in interdenominational coöperation, which he has repeatedly expressed by voice and pen."

In a letter to the Northern Baptist Convention Mr. Rockefeller stated his intention to discontinue his contributions to its unified budget and confine future donations to "specific projects, chiefly interdenominational or non-denominational in character."

Mr. Rockefeller's statement, the former Baptist church official said, "is of interest far beyond the limits of the Baptist denomination. It indicates the direction in which the minds of some of the most influential and generous supporters of Protestant religious enterprises are moving. That the evangelical Protestant denominations might wisely coöperate both at home and abroad more than they do now is beyond all question. Mr. Rockefeller's course is a symptom of an impatience which is shared by very many others who are not in a position to give it equally effective expression.

"This does not mean that Mr. Rockefeller will not in future give to Baptist boards. He does, indeed, invite such boards to present undertakings which interpret the Christian task in the light of present-day needs and which are based not so much on denominational affiliations as on broad, forward-looking principles of coöpera-

tion, and Mr. Rockefeller has, in fact, at the moment certain projects of this character under consideration."

▽

BISHOPS HAIL METHODIST UNION

Atlantic City, Nov. 15—Adoption of the proposed merger of the three branches of Methodism was joyfully anticipated by the Board of Bishops of the Methodist Episcopal Church (North) at the closing session of the annual fall meeting in this city.

Following a report on the merger, which would unite 8,000,000 members of the Methodist Episcopal Church, North, the Methodist Episcopal Church South, and the Methodist Protestant Church, the Board of Bishops declared that that body looked forward to adoption of the proposed union. The report was made by Bishop E. H. Hughes, of Washington, acting senior bishop.

A statement by the Board at the close of the meeting called upon all people concerned to pray for the union. It follows:

"While the Bishops do not as a board have part in the prescribed voting on the union, and while we would not, in advance of the publication of the full report, feel entitled to make formal action thereon, we express ourselves as devoutly grateful to Almighty God for the inspiring report that has come to us from our representatives in the Joint Commission on Union.

"For long years we have prayed for the reunion of Methodism. We believe that our divisions are about to be healed, and for this reason we praise God.

"We look forward with eager and fervent anticipation to the adoption of the plan by the three constitute bodies of the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church; and we call upon our people to join us in earnest prayer that the Great Head of the Church may continue to bless all endeavor to bring about its consummation."

The proposal will go before the General Conference of the northern body at Columbus, Ohio, during the quadrennial conference next May. Following approval by that body it must be passed on by a two-thirds vote by the district conferences.

Work of the Methodist Episcopal Church in Germany has been carried out without any interference by the German government, Bishop John L. Neulson, of Zurich, Switzerland, said in his report to the Board of Bishops.

"We held all of our conferences and our tent meetings as in former years," he said. "The young people's organization had to be dissolved since the state claims absolute control of organized youth. However, the work among the young people is going along as formerly, only it is not in the form of separate organizations with officers, elections, banners, uniforms, but as a part of the regular church work.

"Since we are a free church, that is to say, not a tax-supported church as the Roman Catholic and Lutheran churches are, the state does not interfere with our ecclesiastical administration. We had an increase in membership of over 2700."

In a report on South American conferences, Bishop George A. Miller, of Santiago, Chile, reported a marked gain in international goodwill through the policies of Secretary of State Hull.

"Protestant missions in South America are engaged in educational, social, and evangelistic work and are not

interested in opposing the Roman Catholic church. During the last two or three years there has appeared a new interest in religious values on the part of statesmen and educators of many countries."

▽

Strong Anti-War Stand Marks Texas Baptist Convention

Houston, Nov. 12—A strong attitude on the war question marked the meeting of the Baptist General Convention of Texas which represents 600,000 church members out of a total Texas Baptist church membership of 1,026,000. Dr. G. L. Yates, of Amarillo, in his convention sermon, declared he would never bless another war. Dr. George W. Truett, pastor of the First Baptist Church of Dallas and president of the Baptist World Alliance, declared, on the eve of his departure for a six months' preaching tour in the Orient, for the rights of conscience for all religionists, of whatever creed, around the world. A report on civic righteousness, submitted by Dr. Wallace Bassett, of Dallas, asserted that Christians could no longer coöperate in war because of its "futility, wickedness, and folly."

The Latchstring

We are indebted to our good friend, Mr. David Eugene Smith, for the engraving which we are using in this issue for the frontispiece. It came to us last Christmas with the following explanation:

"Long ago I purchased from an old Macedonian collector a copper plate which had come to him from Mt. Athos. It had once been used in printing religious souvenirs for pilgrims to the monasteries of this famous peninsula which reaches out into the Aegean Sea. These great store-houses of ecclesiastical art and literature of the ages remained almost intact even during the Turkish invasions; but in the war for Greek independence in the early part of the nineteenth century, many of their precious treasures were either stolen or destroyed. It is possible that this copper plate was taken at that time from the monastery where it was made and where it had long been used for the benefit and the inspiration of the faithful pilgrims of the Greek Church."

Concerning "Letters to the Editor." Recently there appeared in one of the prominent New York papers, in the department headed "Letters to the Editor," a communication which was signed "Frightened Lady," and which evidently was aimed at The Riverside Church, though that was not indicated directly. But internal evidence, however, would make it appear that it was The Riverside Church about which the "Frightened Lady" was writing. For one thing our revolving door, to which reference is made in the communication, rather suggests that we are the object of her shaft. This assumption is supported by other references to "members only" and the word of the usher which was given, the writer says, with mingled pride and peevishness to the effect that the house is packed this morning. The writer indicates that she attended the church five Sundays in succession and was inclined to be generous at first even to the extent of putting a half dollar in the collection plate but when she

noticed with dismay that more prosperous looking people contributed dimes she reduced her contribution to twenty-five cents. Another detail which it seemed to the writer needed to be broadcast to the general public was the impression that one cannot enter the House of the Lord in New York with the same "serene grace country people have—the certainty of being welcomed home."

As we read the letter we could not help but wonder on what basis that particular contribution was picked out for inclusion in the supposedly valuable list of articles appearing in the great daily paper. Fortunately for our understanding, however, we took the time to read another letter which appeared in the same column and we found the writer of that letter protesting against the treatment he had received at the Bronx Zoo, where he had been refused permission to take pictures freely. The writer of that letter took the Zoo to task because in his home city cameras were not taboo. He argued at some length that it must be that the animals in his home Zoo were of a hardier type than those to be found in New York and were not so likely to be injured by the involuntary posing for amateur photographers. He asked this very pertinent and highly important question, "Are the Bronx animals more timid, or more sacrosanct, than those at Washington and at London, or is it merely a case of 'man, drest in a little brief authority'?"

After reading the reference to the Bronx Zoo we felt that the question of the "Frightened Lady" was adequately answered.

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The Employment Service of The Riverside Church and the Charity Organization Society has been operating since 1930. For five years now we have been combing the congregation for jobs to help meet the demand on the part of the applicants who have been thronging to the office of Mrs. Cowley and Miss Strauss at 124 E. 28th St., Telephone Lexington 2-0900.

In the light of this long and continuous experience with the unemployment situation at first hand it is highly interesting to discover that in the month of September the number of placements has been higher than any other September since the office opened and 35 per cent higher than in September, 1934. Of the jobs secured in September this year 60 per cent more jobs that are catalogued as "permanent placements" were secured than in the corresponding month in 1934. Though this record for September does not obtain with respect to all of the months of the past year, the record discloses that for the first nine months we have placed 10 per cent more people than was the case a year ago in the corresponding months. This record has been accomplished in spite of the fact that in 1934 there were 140 placements due to made-work jobs secured on a relief basis. The 1935 placements have all been on real jobs in private industries. Therefore they are far more significant than relief jobs can possibly be.

As an indication of the type of help that our employment service is able to make available we would point out that in September men and women went to work under the following classifications: building maintenance, clerical and sales, clothing, domestic and personal service, manufacturing, and mechanical industry. It is apparent that it does not make much difference what kind of help you may need. Mrs. Cowley or Miss

Strauss (at Lexington 2-0900) will be able to take care of you with no more trouble to you than is involved in a telephone call. Last month 127 individuals were placed in employment through our service. When you need help of any kind, let us help you. And let us remind you again of the telephone number, Lexington 2-0900.

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Did you have a share in this? If so, you will get real satisfaction from this letter received at the Church this fall.

"Your generous contribution for boys' work this summer has brought a response from Union Neighborhood Center.

"With the contribution which you so kindly made to our fund to send a group of 13 negro boys to camp, we were able to send to the New York Urban League's Camp Farley all of them living either on LaSalle Street, Claremont Avenue, or Moylan Place. The total cost for sending these boys away was eighty-six dollars and forty-five cents ($86.45), of which eighty-five dollars and eighty-three cents ($85.83) was your contribution for this purpose.

"The gift of one hundred dollars ($100) to our fund for the Manhattanville Summer Play School made it possible for us to keep twenty-eight (28) of our children in continuous attendance there.

"These contributions have been invaluable in helping us to make the summer more bearable."

PRAYER

(*Continued from page 30*)

away. And so lift us all up into a nobler understanding of ourselves and of Thee that at this New Year's time we may move out, though it may be through a narrow gate, into a greater opportunity than we dared dream, to live and serve and, when the time comes, die in the spirit of Christ. Amen.

"Peace to This House"

By Margaret T. Applegarth

This little true story comes from the lips of one of the most beloved and world-famous visitors The Riverside Church has had: Dr. T. Z. Koo, of China, who has toured the globe in the interests of the World Student Christian Council, the International Y.M.C.A., etc.—a high favorite with college groups in America, in England, in India, in China.

Dr. Koo spoke in November before the Woman's Society on "The Contribution of Christianity to China." When being introduced he was asked to tell what he and his family decided to do when the Japanese troops were about to besiege his home town. With rare skill he skirted the answer in his talk. . . .

Sitting beside him at luncheon afterwards the writer took him somewhat to task for omitting a story of such startling significance. He smiled with that quiet radiance that shines through all his speech, and said with great simplicity: "But should I tell it when we were never put to the real test?"

As a decision it speaks for itself, however unfinished as a testing. For this is the story:

When Dr. Koo realized that the Japanese were sure to attack the city, his natural impulse was to think: "We had better get out of all this, quick!" But then he remembered the others in town less free to pick up and go, caught by myriad ties of duty, business, service, illness, poverty. So he altered his first reaction to such sterner stuff as: undoubtedly I too should stay and see this thing through—and put to the proof the conviction I have always had about war. But I must send the family off at once.

His young son, however, recognized this as courage of a high order, and matched it with a decision all his own: the men of the family, he announced firmly, will stick together! Let the women folks go. But when Mrs. Koo and the little daughters heard of such brave determinations they refused to go one step; families, they felt, belonged together.

It was not quite so simple as that in the mind of Dr. Koo. His reasoning ran thus: We shall undoubtedly be fired on. We may even come face to face with Japanese soldiers. They may come to our very door to kill us individually. But we are Christians! In the sight of God no one person is more important than any other person. So that for me to defend myself, a Chinese, by killing my foe, a Japanese, is not a thing I may even consider doing. It may not be quite possible for me to love my enemy, but at least I must not kill him. . . .

And so, deliberately, quietly, courageously, the entire Koo family thought through and accepted the way of annihilation as their only procedure in the face of whatever might be ahead.

It is when Christ's way of life is as active an issue as this to an entire household that the Prince of Peace is born anew among men of good will.

Saying It With Patches

By Grace H. Patton

No doubt they would like, even as we all do, to say it with flowers. But flowers are not among the principal products of a coal mining district. Somehow the term "mining town" does not present to our imagination lilies in the fields, or roses in the front yards; but coal dust and soot, black-besmirched landscape, deep dark tunnels, shafts, shacks, and grimy-faced humans trying to live under sadly un-beautiful conditions. That is the picture most of us have of a community in the coal country. But, while such a place cannot produce flowers and has in it little of external beauty, it can harbor certain lovely human qualities—as we shall presently see.

Three or four years ago a member of Riverside Church—then a student—spent summers doing social work in unprivileged sections of the South. Through her our attention was drawn to the needs of miners and their families in the village of Ward, West Virginia. At that time the Society of Friends was trying to help the people of that community; but there was crying need for more help than any one organization could give. The members of the Women's Bible Class in our church began looking into the matter to see what they could do. And there proved to be a *great deal* to do! No one who has not visited a mining district and seen actual conditions can adequately imagine the situation. In that little town of Ward there was not enough of anything—of food, clothing, shelter, or employment. The men had part-time work, or none; and many families were, and still are, on relief. Many of them were living in tents. Some of them constructed cabins which were a cross between a tent and a shack. They were flimsy, unstable structures held together with odd pieces of tin, timber, and trash. How could anyone keep house in such encampments?

Yet the women of the place bravely tried it. Not only that; a group of them formed a Woman's Club, trying to do something to improve the community. By this time the Pioneer Youth of America had entered the field and had organized a nursery and other activities for the children. But, alas, the children did not have clothes in which to attend school, or to engage in activities outside their own homes.

It was here that the women of Riverside Church had their innings. They began sending used clothing to the women of the little Club. The Club members got together and prepared the clothes for distribution. They repaired, remodelled, and revamped. But, here again, they did not have the thread with which to put the clothing together! Sewing machines were a rarity and most of the stitching had to be done by hand. So the Riverside Church women sent such things as needles, thread, tape, and accessories. The list of things needed steadily grew. New as well as old articles were included. An enterprising shopper in the Women's Class now makes regular trips downtown in New York, picking up remnants, findings, and whatever may be bought with the money allowed her for the expedition. Occasionally, when the class has

the funds, it has slipped a check into the letter which goes along with the bundle of clothing. This has now been going on for a number of years.

The women of the mining town have been unable adequately to express their gratitude. From time to time have come post cards and brief letters telling how much the contributions have been appreciated. Then, this fall, comes a letter from the Club leader. That letter says, in effect, "We are so very, very grateful for what you have done for us. We would like to do something in return. We have nothing to give, but, if you will send us cotton patches, we will make you a quilt. If we receive them in time, we will send the quilt by Christmas."

Well, now, maybe the women at Riverside didn't respond to a spirit like that! When they held their first party in November, the ticket of admission was a patch—any kind of patch that could be used in a quilt. Their purpose was explained to all the class members. Then a lady here in New York who is an authority on the beautiful art of quilt-making—(in which, as we all know, our Southern sisters excel)—gave a talk and demonstration, showing the various, intricate designs. The class has become positively quilt-minded; and they look forward eagerly to the time when their Christmas present shall arrive.

When it does, the recipients will get a real thrill, we know. They will not only be seeing their little patches—(each, no doubt, associated with some special episode in dress history)—returning after their long journey, made up into a beautiful quilt; but, using their imaginations, they may also fancy the little patches saying, "In this way do the women of Ward send their love to you. It is a far cry from the mining camps here to the Gothic grandeur of Riverside Church, but we simply think of you as our friends and helpers. Our thanks and best Christmas wishes."

Then the women of Riverside, in heartiest appreciation, will rejoice in the spirit which prompted the expression of thanks and the oneness of fellowship in such a unique and beautiful way.

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NOT NEWS TO US

It is apparent that the particular letter which occasioned the flare-up of interest on the part of the press that is reflected in our Latchstring column this month had actually been written some months ago and that it represented a point of view which had been influencing Mr. Rockefeller's philanthropic gifts, in so far as religious objects are concerned, for a long time prior to that. It is apparent also that the Mission Boards of the Northern Baptist Convention and of other denominational bodies were cognizant of this trend in Mr. Rockefeller's attitude. In the light of the experience of The Riverside Church, to give the matter specific reference to our situation, it is apparent to anyone who has been familiar with our attitude here that we have been for many years moving in the same direction in our missionary giving. While we have continued to support the denominational Boards and have been and are coöperating with denominational Boards in many ways we have been operating increasingly on the principle of selection of particular projects. For the past year the Board of Deacons in general and the Benevolence Committee in particular have been studying the field and are now in process of drafting a plan which will make this general principle operative in the future program of The Riverside Church.

This is not in any sense news to the members of The Riverside Church for it has been discussed in open meetings here. Preliminary steps have been presented to the church and approved by them looking toward such a consummation.

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The Church Monthly

Books by Dr. Harry Emerson Fosdick are listed below. Any book will be sent postpaid by THE CHURCH MONTHLY on the receipt of the list price.

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The Handbook of The Riverside Church tells of the background and program of the church, and the symbolism and architecture of the building. It is a book of 127 pages and 59 illustrations. It sells for 50 cents plus 15 cents if you ask to have it mailed.

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